

PLEASE NOTE - The references below are taken from the 86-19 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(2 Corinthians 1:15-19) 15 So with this confidence, I was intending to come first to you, so that you might have a second occasion for joy; 16 for I intended to visit you on my way to Mac·e·do'ni·a, to return to you from Mac·e·do'ni·a, and then to have you send me off to Ju·de'a. 17 Well, when I had such an intention, I did not view the matter lightly, did I? Or do I purpose things in a fleshly way, so that I am saying "Yes, yes" and then "No, no"? 18 But God can be relied on that what we say to you is not "yes" and yet "no." 19 For the Son of God, Jesus Christ, who was preached among you through us, that is, through me and Sil·va'nus and Timothy, did not become "yes" and yet "no," but "yes" has become "yes" in his case.

*** w14 3/15 pp. 30-31 Your Speech—"Yes" and yet "No"? ***

In 55 C.E., while Paul was in Ephesus during his third missionary tour, he intended to cross the Aegean Sea to Corinth and from there travel on to Macedonia. On his way back to Jerusalem, he planned to visit the Corinthian congregation a second time, evidently to collect their kind gift for the brothers in Jerusalem. (1 Cor. 16:3) This is clear from 2 Corinthians 1:15, 16, where we read: "With this confidence, I was intending to come first to you, so that you might have a second occasion for joy; for I intended to visit you on my way to Macedonia, to return to you from Macedonia, and then to have you send me off to Judea."

It appears that Paul in a previous letter had informed the Corinthian brothers of his plan. (1 Cor. 5:9) Shortly after writing that letter, however, Paul heard through the household of Chloe that there were serious dissensions in the congregation. (1 Cor. 1:10, 11) Paul decided to adjust his original plan, and he wrote the letter that we now know as 1 Corinthians. In it Paul lovingly

provided counsel and correction. He also mentioned that he had changed his itinerary, informing them that he would first go to Macedonia and then to Corinth.—1 Cor. 16:5, 6.

*** w14 3/15 p. 31 Your Speech—"Yes" and yet "No"? ***

It seems that when the brothers in Corinth received his letter, some of the "superfine apostles" in that congregation accused him of being fickle, of not keeping his promises. In his defense Paul asked: "Well, when I had such an intention, I did not view the matter lightly, did I? Or do I purpose things in a fleshly way, so that I am saying 'Yes, yes' and then 'No, no'?"—2 Cor. 1:17; 11:5.

We might ask, In these circumstances was the apostle Paul really 'viewing the matter lightly'? Of course not! The word translated "lightly" has the sense of fickleness, as if a person was unreliable, not keeping his promises. Paul's rhetorical question "do I purpose things in a fleshly way?" should have made it clear to the Christians in Corinth that Paul's decision to change his plans was not because he was unreliable.

(2 Corinthians 1:23) 23 Now I call on God as a witness against me that it is to spare you that I have not yet come to Corinth.

*** w12 10/15 p. 29 pars. 6-7 Let Your Yes Mean Yes ***

At the time of writing that, Paul had left Ephesus and was traveling through Macedonia on his way to Corinth. Originally, he had planned to revisit Corinth before going into Macedonia. (2 Cor. 1:15, 16) But, as with traveling overseers today, sometimes routings have to be changed. Such changes are not made for trivial, selfish reasons but because of some emergency. In Paul's case, the reason he delayed his planned visit to Corinth was for the congregation's own good. How so?

7 Some time after making his original plans, Paul received disturbing news that disunity and immorality were being tolerated in Corinth. (1 Cor. 1:11; 5:1) To correct the situation, he wrote strong counsel in his first letter to the Corinthians. Then, instead of sailing directly from Ephesus to Corinth, Paul decided to give his brothers time to apply his counsel so that when he eventually arrived, his visit could be more encouraging. Assuring them of the truthfulness of the reason for his change in plans, Paul wrote in his second letter: “I call upon God as a witness against my own soul that it is to spare you that I have not yet come to Corinth.”

(2 Corinthians 2:8) 8 I therefore exhort you to confirm your love for him.

*** w13 8/15 p. 20 par. 8 Consider and Encourage One Another ***

Therefore I exhort you to confirm your love for him.” (2 Cor. 2:7, 8) According to one lexicon, the term rendered “confirm” means to “ratify, validate, make legally binding.” We simply cannot assume that the person understands our love and concern for him. He needs to see it demonstrated by our attitude and actions.

(2 Corinthians 2:15) 15 For to God we are a sweet fragrance of Christ among those who are being saved and among those who are perishing;

*** w10 8/1 p. 23 Did You Know? ***

For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life.”—2 Corinthians 2:14-16.

*** w10 8/1 p. 23 Did You Know? ***

The metaphor of the “sweet odor of Christ” signifying life for some and death for others is “probably drawn from the Roman practice of burning incense along the way of the procession,” says

The International Standard Bible Encyclopedia. “The fragrance that signified triumph to the victors reminded the captives of the execution that likely awaited them.”

*** it-2 p. 1128 Triumphal Procession ***

As the procession passed through the city, the populace threw flowers before the victor’s chariot, and burning incense on temple altars perfumed the way. This sweet odor signified honors, promotion, wealth, and a more secure life for the victorious soldiers, but it signified death to the unpardoned captives who would be executed at the end of the procession. This fact throws light on Paul’s spiritual application of the illustration at 2 Corinthians 2:14-16.

(2 Corinthians 3:5) 5 Not that we of ourselves are adequately qualified to consider that anything comes from us, but our being adequately qualified comes from God,

*** w08 7/15 p. 28 par. 7 Highlights From the Letters to the Corinthians ***

3:5. In principle, this verse tells us that Jehovah adequately qualifies Christians for the ministry by his Word, his holy spirit, and the earthly part of his organization. (John 16:7; 2 Tim. 3:16, 17) We do well to study the Bible and Bible-based publications diligently, persistently pray for holy spirit, and regularly attend and participate in Christian meetings.—Ps. 1:1-3; Luke 11:10-13; Heb. 10:24, 25.

(2 Corinthians 3:16) 16 But when one turns to Jehovah, the veil is taken away.

*** w18 April p. 9 pars. 3-5 Serve Jehovah, the God of Freedom ***

3 Earlier in this letter to the Corinthians, Paul spoke of the glory of Moses when he descended from Mount Sinai after being in the presence of an angel of Jehovah. Upon seeing Moses, the people became fearful, and Moses put a veil over his face. (Ex. 34:29, 30, 33; 2 Cor. 3:7, 13) “But,” Paul explained, “when one turns to Jehovah, the

veil is taken away.” (2 Cor. 3:16) What do Paul’s words mean?

4 As we learned in the preceding article, Jehovah, the Creator of all things, is the only Person who enjoys absolute and unlimited freedom. It stands to reason that in the presence of Jehovah and “where the spirit of Jehovah is,” there is freedom. To enjoy and benefit from that freedom, however, we must ‘turn to Jehovah,’ that is, come into a personal relationship with him. The Israelites in the wilderness did not view Jehovah’s dealings with them in a spiritual way. It was as if their hearts and minds were veiled and hardened, focused only on using their newfound freedom from Egypt in a physical, or fleshly, way.—Heb. 3:8-10.

5 The freedom that is associated with the spirit of Jehovah, however, is more than liberation from physical slavery. Far beyond what human efforts can hope to achieve, the spirit of Jehovah brings liberation from enslavement to sin and death, as well as from slavery to false worship and its practices.